

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., March 6, 1924

NEW SERIES
VOLUME XXVI. No. 10

P. O. ADDRESS
CHURCH DIRECTOR

Rev. J. C. Parker P. O. ADDRESS
CHURCH ORGANIZER *Cohay, Miss.*

Morton, (MINIATURE)

Miss

Service Roll BAPTIST 75 MILLION CAMPAIGN



Rev. J. C. Parker
DIRECTOR

Pine Union CHURCH
THESE MEMBERS

WILL RAISE OUR QUOTA IN THE
BAPTIST 75 MILLION CAMPAIGN

W. D. Hurst ORGANIZER *Mrs. D. F. Nilburn* W. M. U. ORGANIZER

BAPTIST
75 MILLION
CAMPAIGN

TEAM 1
W. L. Bryant CAPTAIN

N. B. Russell
J. W. Young
B. C. Wheeler
J. B. Kelley

Miss Ella Wheeler
" *One Knight*

TEAM 2
D. F. Nilburn CAPTAIN

W. C. Powell
R. F. Campbell

Mrs. Nellie Ford
Miss Mamie Dowell

TEAM 3
J. C. Ford CAPTAIN

Mrs. J. A. Hudson
Miss Flossie Robbins

BOOSTERS' COMMITTEE
Rev. N. B. Bond *H. W. Powell* *Dr. J. W. Wills*

OUR STATE QUOTA
\$3,500.000

OUR CHURCH QUOTA
\$2250

OUR COUNTY QUOTA
\$12,625

"MILLIONS FOR THE MASTER"

FILL OUT FROM CHURCH SERVICE ROLL AND RETURN TO ASSOCIATION ORGANIZER

COHAY—THE CHURCH ON WHEELS—FIRST TO
ROLL OVER THE TOP IN PUTTING ON THE CAMPAIGN. WILL
RAISE DOUBLE THE AMOUNT OF THEIR QUOTA.

See their new organization on back page of this issue. Read their fascinating story on
another page. Go thou and do likewise

CAMPAIGN CULLINGS FROM MISSISSIPPI PASTORS

From Pastor John W. Mayfield, First Church, McComb:

The Finish Up Campaign is to Southern Baptists the challenge of a great task. It is to the Baptists of Mississippi a call to the best that is in each of us. Now is a good time for our Baptist people to show that they are made of good stuff. We are in big business now and what a fine time it is for every Baptist in Mississippi to face outward. This is no time for Baptists to play little, and the man who shirks in this hour of glorious opportunity will cripple himself immeasurably. Every Baptist in Mississippi ought to act toward this Campaign so that he can respect himself when it is over and that God may look approvingly upon his response.

No other denomination ever tried to do such a big task. Let us show to all the religious world that we can do under God, that which no other people ever had the faith to believe could be done. God waits to hear our answer. This task can be done, if our people will wait before God in prayer until they shall be imbued with power and then with a purpose born of great conviction go to the field of action to spend and be spent for His glory.

This is the time for heroic leadership and fine fellowship. We want to get into this task like we got into the war, get into it all over. Every pastor, every church and every member of every church committed to this wonderful task in a worthy way, will bring victory to our cause and surprises of blessings to ourselves and will make glorious the place of the feet of our Christ.

From Pastor W. H. Morgan, First Church, Leland:

Confidence and courage, beyond that of any previous time, is the need now demanded of us to Finish the Task in these last months. Those churches and individuals which have already done their best for the Campaign have received a rich blessing. The denomination as a whole has been greatly blessed of God. much of the value already realized would be lost if we fail in this last hard pull. God would be discredited, our self respect discounted, and the brotherhood depleted of strength for any other worthy task. With confidence in God, we can, and with courage born of that faith, we will Finish the Task.

From Pastor L. G. Gates, First Church, Laurel:

Three things in connection with our 75 Million program, have spurred us on. A task which challenged our faith, the glory of achieving something worth while, and now for the glory of a finished task.

From Pastor B. H. Lovelace, Clinton Baptist Church:

Southern Baptists are standing at Kadesh-barnea; and all of their past history of illustrious achievements, plus the unfailing promises of God urge them to go on in and possess the land. To turn back means as inevitable disaster as in days of yore. Luke 9:62; and Hebrews 10:38.

From Pastor W. F. Yarborough, First Church, Hattiesburg:

I dreamed the Judgment Day had come. The more than three million Southern Baptists who lived from 1919-1924 were before the Throne. An angel was calling the roll for reports on the 75 Million Campaign. Some were conscience stricken because they had neither pledged nor given; some were making excuses for spending their Lord's money on themselves instead of paying their pledges; some were happy because they had honestly paid up; some were jubilant because they through sacrifice had entered into fellowship with their Lord in saving the lost through their gifts. Was it all a dream? Will it not be a tremendous reality? To which class will you belong? This year will determine.

From Pastor H. M. King, Second Church, Jackson:

Mississippi shall not and must not fail—
1. Because our pledge was made voluntarily and openly before the WORLD—therefore our

honor demands that we make our pledge good.

2. Because, never was the need of the SEVEN GREAT CAUSES represented in our Campaign so great, or the CALL so insistent or imperative as at this throbbing moment.

3. Because never has there been an hour when our pledge could count for so much and accomplish such a gigantic task as today.

4. Because we can help save the lives of those whom we have burdened with responsibility.

5. Because of what CHRIST has done for our own land, and because of His ringing command to us to give the Glorious Gospel to a needy WORLD.

From Pastor T. W. Young, First Church, Corinth:

In rounding out the 75 Million Campaign we ought to stay on the main line, moving steadily toward the goal. Keep the whole army moving forward. To this end we need to pray often, but not in lamentations over unpaid pledges, not trembling with fear of possible failure, but rather pray with rejoicing over the great things already done and pitched in the key of thanksgiving for the privilege of being co-workers with God in a big task. This spirit should throb through all our church meetings.

And the preaching, too, should not have in it the wail of pessimism, and fear of failure, but sounded out in the note of victory and the glory of a great task. People like to give to a successful cause. When the dividends are coming in people want to invest some more.

From Pastor Gaston W. Duncan, First Church, New Albany:

Benjamin Franklin advised, "Look before or you'll find yourself behind." Four years ago Southern Baptists were at a Kadesh-Barnea looking before; today we are rejoicing over God's manifest power at many Jerichos and are thinking of the many Ais yet to be led captive to our Lord. It is a time to beware of gold wedges and fine garments kept back from our Lord to be used for self. Unpaid pledges may be the hidden wedge of gold that will spell defeat at our next Ai.

Four years ago Southern Baptists were Ananias and Sapphira thinking of their possessions and vowing Barnabas-like of their own willingness to devote them to God's kingdom; today it is our task to bring those possessions and lay them at the feet of our Lord's modern apostles. God forbid that we should keep back part. Let us today "look before lest we find ourselves behind" tomorrow.

From Pastor J. D. Franks, First Church, Columbus:

Four encouraging signs in my church:

1. Many of our members have already paid up in full their 75 Million Campaign pledges, and some of these have made additional pledges to the Campaign besides, to be paid up this year.

2. Many of our people will pay the full amount of their pledges to the 75 Million Campaign by the first of May, not taking advantage of the extended time allowed by the Southern Baptist Convention at its Jacksonville meeting.

3. Our every-member canvass for the unified budget, which was taken in December, resulted in more than \$1,200.00 of new pledges to denominational support.

4. The church will pay another addition of \$800.00, the salary of one foreign missionary for a year, which the pastor pledges for the church at the Kansas City Convention last May. We think that these additions will fully make up for the deficit upon the part of those who will not fully pay their 75 Million pledges.

From Pastor J. W. Storer, First Church, Greenwood:

My pledge, and why I paid it—

I refer to my pledge in the past tense, because it is paid. I paid it because I made it. Honesty is taught in the Word as well as believers baptism.

I paid it because I set aside out of my income each month ten per cent for that purpose.

Regular and proportionate giving is taught in the Word as well as restricted communion.

As a special thank offering I am going to add \$200.00 this year.

Thank offerings are taught in the Word as well as a regenerate church membership.

OUR HOME MISSION SITUATION

By B. D. Gray, Corresponding Secretary

Lacking one year Southern Baptists have been engaged in Home Mission work for eighty years. The story is one of entrancing interest. Successes have not always been the same, but the advance has been steady. The Home Mission Board has been our unifying and constructive South-wide Agency. Its power has been felt during all the years from Maryland to Mexico. Hundreds, yes, thousands of our consecrated missionaries have carried the light of the gospel to the dark places of the frontier and the growing towns and cities of the entire South. It has a wonderful record, really romantic in the sacrifices and self-abnegation of many of the workers in the early days.

Our Home Mission Debt

The result of this falling off in our receipts, with our work on an enlarged scale, was a heavy and burdensome debt which we have been carrying for four long years. It has become well-nigh unbearable. It threatens our credit, precludes the possibility of retrieving ground lost by forced retrenchments and the entering of new fields of dire and growing need. The debt is like a bowing wall that is more burdensome as it tilts towards falling with a crash. Our debt has been presented to the Convention at three successive meetings. We have made no appeal for special contributions towards its removal. We have stood faithfully by the covenants of the Campaign. The Psalmist says: "Who shall dwell in thy hill?" One reply to the question is: "He that sweareth to his own hurt and changeth not." We have done that.

A Noteworthy Incident

A remarkable thing occurred at the recent Student Volunteer Convention at Indianapolis, Indiana. That organization is primarily and has been up to now solely in the interest of Foreign Missions, but at their recent meeting in Indianapolis the greatest interest centered in the discussion of Home Mission affairs, on the condition of our country, with reference to materialism, racial prejudice and public and private corruption. In our own country the significance of this lies in the fact that this great Student Volunteer organization for Foreign Missions completely turned about-face with reference to the Home Mission situation—and well might this be the case, for unless our own land is permeated with the spirit of the Master and demonstrates the power of Christianity in our own midst, we cannot go with mighty power to distant lands.

Two hundred and fifty divorce suits were on the docket in Atlanta last week. America holds the lead in murders of all nations of the earth, more murders in Chicago than in the British Isles in one month. Reckless disregard for law and life are two of the outstanding crimes of our country. Nothing but the gospel of Jesus Christ preached in its simplicity and power will bring purity to our public and private life.

Our Needs

If we are to be relieved of our burdensome debt, made able to carry on our work on the present basis and retrieve lost ground and enter new fields, this debt must be removed. It is deadening in its effect. It calls for thousands of dollars in interest and threatens to embarrass and upset our credit at the banks.

The Outlook

If our people will throw themselves into the 75 Million Campaign and raise the balance of the 75 Millions this year and Home Missions gets its due proportion, then we can pay off every dollar of the debt, bring our work back to at least fifty per cent increase over the present basis and be ready for the larger program so imperiously de-

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Mississippi "Finish Up" Program

BAPTIST 75 MILLION CAMPAIGN

1924

THE "REVISED SERVICE ROLL"

The illustrations used on the front and back pages of this issue will bring back to our attention vividly the importance of thorough organization all the way down the line if we would bring the great Campaign to a successful close.

After giving all credit due to the information and inspiration which contributed to our success in taking the pledges to the Campaign at the beginning, the fact remains that organization was the factor that made success possible. The only reason why we have not been more successful in the collection of the pledges during the entire period of the Campaign is because we let our organization in the churches fall to pieces.

We are proposing that every church set up the same organization for finishing the Campaign which was used in taking the pledges, with the necessary changes in personnel. The revised service roll shown on the back page of this issue is designed to emphasize the importance of revising the organization, and by its use to place before the eyes of the church the names of the workers who have been committed to the task of leading the church to victory. A copy of this revised service roll together with a miniature to be filled out and returned to the headquarters office in Jackson will be sent to every church. Along with the blank for the revised service roll will be sent the copy of the original service roll which was filled out by the church when the Campaign was put on, if such a copy was filed in our office.

The churches that organized according to the proposed plan when the Campaign was put on and filled out the service roll are the churches that went over the top in securing pledges. The churches that will reset their organization and fill out the revised service roll will be the churches that will bring the Campaign to a successful close.

The blanks for making out the revised service roll will be sent direct to the pastor for each church. The pastor will be directly responsible for bringing the matter to the attention of the church and seeing that the organization is perfected. The pastor is the director of the Campaign in his church.

ASSOCIATIONAL CONFERENCES

Let the Associational Organizers plan definitely for conference of the association on some date during the week of March 28-30. We are undertaking to supply speakers for these associational conferences when they are arranged for week days. Dr. Geo. W. McDaniel, pastor First Baptist Church, Richmond, Virginia, will spend that week in Mississippi. Also Dr. J. W. Gillon, pastor First Baptist Church, Winchester, Kentucky. Besides the out-of-state speakers, we will be able to use many of our capable pastors in these meetings.

TRUETT DAY IN JACKSON

Thursday, March 20, at 11:00 A.M., is the time when Dr. Geo. W. Trueett will speak at the City Auditorium in Jackson on "Real Victory in the 75 Million Campaign".

We hope to have the great auditorium filled with Baptists from every section of Mississippi to hear that great address.

COHAY—THE CHURCH ON WHEELS

By N. T. Tull

Why is it called the church "on wheels"? Because it is the Logging Camp church of the Eastman, Gardiner and Company, of Laurel, Miss. They move around with the Camp and while the mill saws logs they "saw wood". To saw wood means to go right on with your work and say nothing.

Cohay church has moved four times since it was organized October 3, 1910, with thirty-seven members, at the place called Wisner, Rev. L. J. Caughman, Rev. D. W. Moulder, and Rev. J. C. Parker taking part in the organization. The first move was to Rogers Camp, then back to Wisner, then to Cohay No. 1, and last to Cohay No. 2.

Pastors who have served the church during its wanderings in the "wilderness" of yellow pine trees, are the Revs. L. J. Caughman, T. J. Miley, S. W. Sproles, B. S. Hilbun, J. C. Parker, and the present pastor, N. B. Bond. Rev. J. C. Parker was pastor while at Cohay number one when the Campaign was put on. Brother Bond, who is teaching in the Woman's College, Hattiesburg, will see it through with them, and, incidentally, pay the balance of \$200.00 on the pledge he made with the Cohay church when the Campaign was put on. He had just been relieved from service in the army and was with the Y. M. C. A. at Cohay when the Campaign was launched.

The membership of the Cohay church when the Campaign was put on—was 165. About fifty per cent of the same members are still there. Since then 52 have been received for baptism and 20 by letter.

The Cohay church was asked for \$2,250.00. They have lost nearly that much in pledges from removals since the Campaign was put on, yet they have already paid more than their quota, and will raise double the amount of their quota by the end of the year. Besides all this, they have put the Baptist Record in the budget and are sending the paper not only to every home in the church but to every Baptist home in the community. Can you beat it?

The Cohay church is made up exclusively of laborers and employees of the Camp. None of the "bosses" are Baptists. Every deacon in the church has promised to give more than he pledged to the Campaign. Here they are: H. W. Powell, J. V. Young, V. J. Ford, J. R. Rogers, G. C. Horn, N. B. Russell, B. C. Wheeler, W. D. Hurst.

This article would fail in its purpose if it did not stress the importance of organization. Look on the front page of this issue and you will see how thoroughly this little church organized for putting on the Campaign. Look on the back page and see how thoroughly they have organized for the finish. Every church in Mississippi will be asked to do the same. Begin now to get ready for it. Fill out the "Revised Service Roll", hang it in your church, send copy to N. T. Tull, State Organizer, Jackson.

SOUTHERN BAPTIST ACHIEVEMENTS FOUR YEARS OF CAMPAIGN

3,068 new church organizations, 7,094 new W. M. U. organizations, 3,287 new Sunday Schools, 8,688 new B. Y. P. U.'s, 4,000 unenlisted churches now enlisted, 10 new hospitals, 750,000 baptisms, 20,000 volunteers with 5,000 of them now studying in our 119 Baptist Schools, \$48,500,000 in cash for Campaign purposes—a marvelous increase over a long period before, new mission fields opening to us 128,000,000 people at one time. Then, there are the mighty spiritual products and by-products, better organization, a closer union, a mighty unity, increase of pastors' salaries, largely influenced by the Campaign, over any former period, the growth of stewardship, trained leadership, a wider vision of the Kingdom of God, a deeper consecration, a more impassioned evangelism, an increased liberality—these and many other things have come directly or indirectly from our greater movement. He who denies our marvelous victory is blind and cannot see afar.

(Continued from page 2)
manded by the needs and opportunities that come daily with their impelling plea.

We have accomplished marvelous things in the last five years. We have brought our Loan Fund to the Million Dollar mark; we have established a Tuberculosis Sanatorium, secured the best location in Havana for our Cuban-American College, enlarged the number of workers there, strengthened the work in the Canal Zone, erected a number of chapels, inaugurated a seamen's institute in Jacksonville, Florida, which has accomplished great good, enlarged and given better equipment to a number of our mountain schools, have averaged fifty thousand converts a year through our evangelists and gospel singers, done a notable work among the foreigners, Indians and Negroes. During the past four years we have had 173,602 baptisms, 277,968 additions to the churches, 11,772 volunteers for Christian service, built or improved 1,874 houses of worship, organized 2,690 Sunday Schools and distributed over 33,000,000 pages of tracts.

Such a record is worthy of our great denomination and calls for gratitude to God for His abundant mercies. Shall we go forward and help take our land for the Lord?

MY MESSAGE TO MISSISSIPPI BAPTISTS

By L. R. Scarborough

I have nothing but praise for the way in which Mississippi Baptists have behaved themselves in the 75 Million Campaign. Their leadership, their pastors, their churches, have co-operated beautifully. They have done it noiselessly but steadily, persistently, and in a great spirit. Joy comes to the heart of any informed Southern Baptist on every remembrance of Mississippi Baptists. They seem never to have divisions. They are solidly united. They are remarkably well organized. They are loyal down to the marrow in the bone. They have made a wonderful showing in the Campaign. They are neither very rich nor very poor; but they are very steady and greatly liberal in their co-operation with Christ's cause. I could say much in praise which is in my heart for their great secretaries and their assistants; their paper, its editor; the presidents and faculties of their schools; their hospital and orphanage management; their pastors and their women; their Sunday School and B. Y. P. U. and laymen's work. I thank God, as one who has had a share in the Southwide movement, for the great co-operation and fine spirit of Mississippi Baptists.

The Task Ahead Tremendous

What you have done would prophesy a great achievement this last year of the Campaign. Let me tell you what it would take in Mississippi for you to win your part of the 27 million yet to be raised:

1. **Heroes and heroines.** Nothing but the best soldiery of Jesus Christ and the best spiritual warfare for the accomplishment of His glory can win. Pastors must be heroes. Laymen must be heroes. The young people must be conquering soldiers. The women must be heroines. It will take men like Moses and Joshua and Caleb and Daniel and John the Baptist and the Apostle Paul men and women of that type and spirit and courage, to win.

2. **It will take persistent, importuning, supplicating, unceasing prayer to a God Who never lost a battle, for Mississippi Baptists to win—prayer everywhere, prayer all the time. Push and pray, give and get to give, in the spirit of supplication.**

3. **Undying persistence, persistence in prayer, persistence in faith, persistence in push, persistence in organization—the spirit that never lets up, the good, old-time Baptist bulldog spirit.** When I was in the frontier of Texas in my youth I had the best coon dog that ever roamed the woods. He knew how to kill coons and wildcats and such animals. When he got a coon by the throat, there was no way of getting him loose

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post Office at
Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and
give your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must accompany the notice.

THE FOOLISHNESS OF PREACHING

It has always been a pleasure to Baptists to quote the saying of Paul in First Corinthians, "It was God's good pleasure though the foolishness of the preaching to save them that believe." But some of us never realized the difference between a church that puts the emphasis on preaching and one that puts the emphasis on ritual and sacrament until we were in Europe last summer. Among Baptists and in America preaching is the outstanding characteristic feature of the worship in all protestant churches.

In almost any country community in the south the people talk about "going to preaching." To be sure you will also hear them talk about going to church, and in many of the larger towns we have come to talk about "the service." But while the name of the things may vary, it will be a sad day for the world when the preaching ceases to be the main item on the Sunday bill of fare. Let us put it stronger than that. It will be a day of absolute apostasy from the Christian idea and it will result in apostasy of faith and morals. For it is still according to the wisdom of God that people should be saved from sin by the foolishness of preaching.

In the great cathedrals of Europe, as a rule, there is no preaching. These houses were never intended for preaching. It would be impossible to preach in one of them with any satisfaction or any benefit to the hearer. Their architecture is often the admiration of visitors and they are the show places in the capitals of Europe. The Gothic type is the favorite, and one of them is not nearly so well suited for preaching as a barn would be. The high vaulted roof, the forest of stone pillars inside, the darkened windows all make preaching an impossibility. The voice would be like a bumblebee in a barrel or echo of a far cry across the cataract of Niagara. The buildings are the burial places of religion, the vaulted sepulchers of prophets whose voices have long been still.

What is the result of it; there is no summons of the prophet's voice calling people to repentance; there is no proclamation of the grace and mercy of God; there is no witness to his resurrection and proclaiming his judgment against sin. There is no call to personal faith in Jesus Christ. There is no broken hearted confession of sin. And even today when the judgment of God is upon the nations of Europe there is no interpreter of God's will to the people; and the world gropes on in darkness and blindness. What Europe needs today is a pulpit. What the stricken, suffering people stand in need of is a preacher of righteousness. It is still the foolishness of preaching that brings salvation.

One does not need to be an expert in history to see this truth witnessed in every age. It was the preaching of John the Baptist that brought the people to repentance and faith. It was the preaching of Jesus and the apostles that spread the revival fires in Palestine, in all Asia and Europe. It was the preaching of Chrysostom that brought his generation to Christ. It was the preaching of Savonarola that erected a new standard of righteousness in Florence. It was the preaching of Jerome and Huss and Luther and

John Knox that set their generations on fire. So it was with Wesley and Whitfield and Jonathan Edwards and D. L. Moody, and so it will ever be. If the world is ever saved it will be in this way.

Just a word of caution here: it is not just any kind of preaching. The margin of the American Revision translates it "The foolishness of the thing preached." It is not just preaching on any subject. It is not lecturing in the pulpit. What Paul is talking about is the subject of the message. This subject is Jesus. The special thing about Jesus that he preached was his death, his crucifixion. He said he determined not to know anything among them except Jesus Christ and him crucified. To the Jews this was a stumbling block. They could not see how a crucified man could be the Messiah. To the Greeks it was foolishness. They scoffed at it at Athens, and doubtless elsewhere. The cross is the object of attack today. But it is still God's method of salvation. The preaching of it heals the world's sin and saves men's souls. It is the power of God and the wisdom of God.

Pastor T. W. Talkington resigns the First Church, Bogalusa, La., to become district missionary in the Florida parishes.

Thirty-seven were added to Shady Grove Church, Copiah County, where Pastor H. C. Joyner was assisted by J. C. Greenoe. They have a good Sunday School and B. Y. P. U.

We publish a letter from Brother A. Cosey, pastor of a Negro Baptist Church in Vicksburg, expressing his gratification in the restraint shown by the white people while five negroes in Raymond were being tried and convicted of murder.

Mr. Hugh Foster of Hernando, Mississippi, has paid his pledge of \$1,000 to the 75 Million Campaign and says he will pay \$200 more by December. We hope great numbers of our fine laymen will follow the example of Brother Foster.

It was good to hear Pastor Metts tell recently about the crowds he is having at prayer meeting in his church at Durant. Think of a church of that size having 200 people in prayer meeting. But why not? Isn't that the way the kingdom comes?

Perhaps this doesn't belong in the Inquiry Department, but will somebody tell us why it is that the average per capita gift to benevolence by Baptists of the South is \$9.68 per year, while that of Methodists is \$14.34? Now put on your thinking cap, and when you have worked it out let us hear from you.

During a recent visit in New Orleans we were surprised to see advertised in large letters a Christian Science lecture in front of the Jewish Temple to be given at the Temple. It is said that there are 70,000 Christian Scientists among Jews in New York City while only 40,000 Jews attend the Jewish synagogue.

Mr. Geo. W. Card, representing the sales department of our Sunday School Board, made us a call last week. He is a fine type of Christian gentleman and takes his work as a commission from the Lord. His business is to promote the sale of books and other products of the Sunday School Board, and he is a genuine missionary. There are some people who don't know any better than to think of a man who sells a book as doing a mere commercial and selfish business. This is far from the truth. The man who gets another to read a good book or a good paper is a true minister of Jesus Christ and is helping in a most vital and effective way. We congratulate the Sunday School Board on securing Mr. Card. By the way, if Brother L. E. Lightsey comes your way remember that "for the sake of the Name they went forth. We therefore ought to welcome such that we may be fellow-workers for the truth."

A church in Ohio had a Christmas tree in August, the gifts being sent to China in time for December 25th.

The widow of Montgomery Ward has given \$7,000,000 to Northwestern University, a Methodist institution in Chicago.

The reports from the Baptist churches in New Orleans on the last Sunday in February showed 32 additions. Their normal condition.

Do not fail to write J. E. Byrd, care Baptist Building, Jackson, Miss., for certificates to secure reduced rates to Convention in Jackson March 18-20.

The song of Miss Lackey which appeared in a recent issue of the Record has been adopted as the Campaign song. She is a genuine poet and the song will be popular. Now let's raise the tune—and the money.

Brother D. W. Moulder reports the ordination of Robert H. Harelson as a deacon in White Oak Church. Brother J. L. Boyd conducted the examination. Brother J. E. Chapman preached the sermon and Pastor Moulder led the prayer.

Dr. Theodore Whitfield has accepted the pastorate of First Church at Desloge, Mo., and is already at work. This is near where he was once pastor in a fine section of the state. He has seen the membership doubled in the last three pastorates he has held and hopes to see it done in this one.

Dr. Woelfkin, a leader among Northern Baptist Liberals, is quoted as saying of his church: "We have already opened our communion table to other Christians and this proposed step (receiving unimmersed people into membership) follows that logically." You remember the boy who was tied to a runaway calf; when asked where he was going, answered, "Don't ask me, ask the calf."

The following letter has been sent out by Pastor J. W. Storer, of the First Church, Greenwood, to all the subscribers to the 75 Million Campaign in his church. He writes that his church is going after the Campaign in a great way. Evidently he means what he says because the receipts at the headquarters office from his church amounted to \$3,160.00 for the month of February:

Dear Church Member:

We are sending you this letter in response to many inquiries regarding the \$75,000,000 pledges.

The church records show that you have made a pledge of \$..... to be paid in five years. Up to the close of the fourth year (January 1, 1924) the books show that you have paid on your \$75,000,000 pledge \$.....

If it is at all possible we hope that you can bring your pledge up to date. Our Mission Boards are greatly in need at this time.

Fraternally,

—J. W. Storer..

DR. RAY PALMER IN WYOMING

In response to an urgent Macedonian call from Dr. Joe P. Jacobs, secretary of the State Board of Wyoming, Dr. Ray Palmer is to begin a state-wide evangelistic campaign in that state.

The first meeting will be at Thermopolis, beginning March 9th, Rev. Edwin A. Bell, Minister. The Evangelist requests the earnest prayers of his many friends, over America, that many souls may be saved and our Wyoming churches greatly built up.

A new life of William Carey has just been published in England by a great-grandson of Mr. Carey. The author made extensive research in India where Carey was a missionary and also was employed by the government.

INQUIRY DEPARTMENT

By request the following verses are offered this week with the request that interpretation of them be sent in. We hope there will be many responses:

1. What does this mean? 1 Cor. 15:29: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?"

2. And this? 1 John 5:8: "For there are three who bear witness, the Spirit and the water and the blood, and the three agree in one."

This is open to all. Confine each article to 300 words. Below are the interpretations for which the prize books were awarded:

Concerning the Witness of the Spirit

John 5:7

The Apostle here refers to the Holy Spirit, a member of the Trinity. It is well, however, to note here another interpretation held by some: i.e., "That the Apostle refers simply to the Spirit of Christ, that spirit which he, like an ordinary being possesses, that won for Him the esteem of man." We do not believe, nor accept even so much as in part this interpretation. The writer has just mentioned in the same connection two other witnesses, "the water" and "the blood". These lead us to think that he refers to the descent of the Holy Spirit in the form of a dove that rested upon Him in His baptismal scene. We believe that the Holy Spirit came to bear witness to the Sonship of the Divine Son. For, the Voice came so closely in connection, saying, "This is My beloved Son in Whom I am well pleased". Then, not simply the spirit of Christ but the Holy Spirit that came to say to the world, "He, the Son of God is come".

Under the old dispensation and among the Jews, two witnesses were considered to be sufficient; but now we have not only the required two, but a third which beyond all reasonable question fixes Christ as the Son of God. The first and second might have been called common, or of man, but what about "The Spirit?" Who is there who could say that the "Spirit" came from elsewhere, save from God alone? He came to establish the testimony of "The water and the Blood".

—J. G. Cooke.

God's Love and Our Love

1 John 4:19

Love is a principle. This principle enlivens, strengthens and builds. It has its origin in God. It is that through which God acts upon the spirit, the soul and the body of man for the good of the individual and the race.

Terror or fear, is the absence of this principle. Doubt, dread and death are results of the absence of this principle. Terror is the opposite of love as darkness is the opposite of light. Perfect love casts out fear, like light dispels darkness. God's love for us is a cause. Our love is an effect.

What was true of John is true of me, therefore I will use myself as an illustration of what I think 1 John 4:19 means. God loved me. He revealed his love for me in the gift of Jesus Christ. I believed he loved me. I was convicted that my lack of love for him was a great sin against him. He assures me that Jesus, his gift, is a propitiation for my sins. I received his gift as my Lord and as my Savior, and trusted him to save me from condemnation to justification. In connection with my belief in Jesus, God, through the Holy Spirit, put a new life in my spirit. One of the essential elements of this God imparted life, is love for God, love for his word, love for his worship, love for his service, love for his people and love and sympathy for lost sinners.

—J. R. Sumner.

Water Valley, Miss.

The Legislature of Mississippi has passed the bill asking that the statues of Jefferson Davis and J. Z. George fill the places reserved for Mississippians in the hall of fame in the capitol in Washington.

DAILY VACATION BIBLE SCHOOLS—
RURAL SCHOOLS—AND SALES
PROMOTION

By I. J. Van Ness, Cor. Sec'y.

The Sunday School Board has added two men, both young and well equipped, to its force.

Mr. Bryan Robinson, a graduate of Baylor University, who has done Sunday School field work in Tennessee and more recently in Texas, began his connection with us on February 1st. He will be connected directly with the Department of Sunday School Administration. His special duties will be with the Daily Vacation Bible School work. We have already through this department collected available material and investigated methods of conducting these schools. Mr. Robinson with his general experience, therefore, will be able to at once give all needed help to those planning such schools. We are heartily in favor of the Daily Vacation Bible School as an effective Bible teaching agency.

Mr. Robinson will also give his attention to formulating literature and effective plans for the Rural Sunday Schools, his work supplementing the great campaign we have on for this summer for reaching the Rural schools.

Mr. Geo. W. Card, who has been Pastor's Assistant at the Walnut Street Baptist Church, Louisville, and who formerly had considerable business experience, entered our service on January 1st, in charge of Sales Promotion, a new position. His business will be to extend the sale of goods, more especially in the book stores regularly, attend conventions, and in every possible way keep our supplies before the people. We have greatly needed such a helper. Mr. Card brings a practical experience of church and Sunday School needs.

These two new men will be valuable factors in the development of our Southern Baptist work.

ASSOCIATIONAL ORGANIZERS
FOR
MISSISSIPPI FINISH UP PROGRAM

District No. 1

Association	Organizer	Address
Copiah County	Rev. J. P. Harrington, Crystal Springs.	
Hinds County	Mr. S. R. Whitten, Jackson.	
Holmes County	Rev. J. M. Metts, Durant.	
Madison County	Rev. C. E. Welch, Canton.	
Rankin County	Rev. L. I. Thompson, Florence.	
Simpson County	Rev. W. S. Landrum, D'Lo.	
Smith County	Rev. J. W. Hudson, Raleigh.	
Yazoo County	Dr. Webb Brame, Yazoo City.	

District No. 2

Bolivar County	B. L. McKee, Cleveland.
Carroll County	Rev. W. W. Muirhead, Vaiden.
Coldwater	Rev. F. W. Roth, Hernando.
Deer Creek	Rev. W. H. Morgan, Leland.
Delta	Mr. J. W. Quinn, Greenwood.
Grenada County	Rev. W. E. Farr, Grenada.
Montgomery County	Mr. H. L. Watts, Winona.
Panola County	Rev. J. W. Lee, Batesville.
Riverside	Rev. M. C. Vick, Clarksdale.
Sunflower County	Dr. H. L. Martin, Indianola.
Tallahatchie Co.	Rev. F. L. Litchfield, Charleston.
Tate County	Rev. E. S. Flynt, Coldwater.
Yalobusha Co.	Rev. J. G. Lott, Water Valley.

District No. 3

Alcorn County	Rev. T. W. Young, Corinth.
Benton County	Rev. W. B. May, Ashland.
Calhoun County	Mr. A. A. Bruner, Pittsboro.
Chickasaw County	Mr. J. S. Price, Okolona.
Itawamba County	Rev. A. J. Darling, Fulton.
Lafayette Co.	Judge D. M. Russell, University.
Lee County	Rev. D. C. Langston, Sherman.
Marshall Co.	Dr. E. L. Wesson, Holly Springs.
Monroe County	Dr. J. M. Walker, Aberdeen.
Pontotoc County	Rev. J. L. Robinson, Pontotoc.
Prentiss County	Mr. H. R. Spight, Booneville.
Tippah County	Rev. C. C. Weaver, Chalybeate.
Tishomingo County	Rev. W. M. Fore, Iuka.
Union Co.	Rev. Gaston W. Duncan, New Albany.

District No. 4

Choctaw County—Rev. H. M. Whitten, Weir. Columbus—Rev. J. D. Franks, Columbus. Kemper County—Rev. A. C. Furr, Scooba. Kosciusko—Rev. A. T. Cinnamon, Kosciusko. Lauderdale Co.—Dr. L. R. Christie, Meridian. Leake County—Rev. C. B. Smalley, Carthage. Neshoba Co.—Rev. H. W. Shirley, Philadelphia. Newton County—Rev. G. O. Parker, Union. Noxubee County—Rev. A. B. Metcalfe, Macon. Oktibbeha County—Rev. J. D. Ray, Starkville. Scott County—Rev. R. L. Wallace, Morton. Winston County—Rev. J. H. Gunn, Noxapater. Zion—Rev. J. W. Hicks, Bellefontaine.

District No. 5

Bay Springs—Rev. H. C. Clark, Bay Springs. Clarke County—Mr. W. H. Foster, Quitman. Covington Co.—Rev. A. S. Johnston, Mt. Olive. George County—Dr. McMillan, Lucedale. Greene County—Rev. O. U. Sullivan, Leakesville. Hancock County—B. F. Whitten, Bay St. Louis. Harrison County—S. P. Powell, Long Beach. Jackson County—Mr. T. E. Spencer, Moss Point. Jones County—Rev. Bryan Simmons, Laurel. Lebanon—Rev. W. S. Allen, Hattiesburg, Sta. B. Pearl River Co.—Rev. O. P. Estes, Picayune. Perry County—Mr. J. E. Johnson, Richton. Wayne County—Rev. W. O. Carter, Waynesboro.

District No. 6

Franklin County—Rev. W. A. Greene, Meadville. Jeff. Davis Co.—Rev. J. B. Quinn, Prentiss. Lawrence County—Rev. C. E. Bass, Monticello. Lincoln County—Rev. J. A. Taylor, Brookhaven. Mississippi—Rev. J. N. Miller, Centerville. Pike County—Hon. F. D. Hewitt, McComb. Union—Rev. G. C. Hodge, Fayette. Walthall County—Rev. W. A. Roper, Tylertown. Marion County—Rev. Wayne Alliston, Columbia.

A QUESTION OF STATE AUTHORITY
IN PUBLIC EDUCATION

By Rev. S. M. Ellis, Memphis, Tenn.

"The University of Texas is forbidden to employ any man as a teacher who is an agnostic, atheist or infidel." And the editor of the Record asks of anyone who knows to tell something of the right of the State to enact such a law. The first suggestion is that Dr. Lipsey is well qualified to discuss this question from any angle; and he will doubtless give his views on this vital matter if the occasion demands it.

The teacher employed in a state school is an official of the state, as truly as a judge or a sheriff. In the judicial and police departments of public service the state freely exercises her sovereign right of prescribing fundamental qualifications of her officers and servants, defining the qualifications according to the nature, the responsibility and dignity of the service. There appears no good reason why a teacher-officer should be exempt from this policy so clearly established in right and precedent. No one would insist that the state prescribe no qualifications whatever for her teachers. And in view of the nature and scope of the teacher's work, no one should contend that the state may prescribe only literary attainments. There are educated villains, hobbyists and moral freaks of every conceivable character, having a passable intellectual culture, but nothing else of the necessary qualifications for teaching youth.

Senator W. F. George, of Georgia, in his excellent address before the late Southwide Baptist Men's Convention on a subject of Education, enunciated the limits of state education as against the larger sphere of Christian education. He laid down the proposition that state education was limited to her objectives. These being industrial, intellectual and moral, but not religious, she may pursue her objectives unrestricted, in her own judgment. The well settled purpose of state education necessitates a selection of teachers suited to her aims. She must shut out every class and character of teachers who would thwart her purpose. She must be the sole judge. She begins by the process of elimination, announcing

(Continued on page 8)

(Continued from page 3)

until the coon was dead. This is the spirit Mississippi Baptists must have.

4. The blazing, flaming, glittering, glistening, burning passion to win. We cannot win on a cold collar. It takes a hot heart. Inspiration must be in the pulpit. The flame of a fired soul must burn out of the preacher's heart. John the Baptist did more in six months than others have done in a thousand years. Christ said he was a burning and a shining light.

5. Heroic giving, consecrated giving, heart-giving, sacrificial giving, giving to the blood, to the red, down to the last, giving like the woman did in Christ's time when He said she gave her all. Mississippi Baptists will have to give now to win and win in a great fashion. There are not many of you that can give large sums; but, thank God, there are hundreds and thousands of you that can give sacrificially and that will make a large sum.

As the General Director of the Campaign, loving Mississippi Baptists, I urge with the reddest blood in my veins that you do your dead-level best to bring Mississippi to the top rail among the states in the South in this matter of a South-wide victory for Christ's cause.

DO SOUTHERN BAPTISTS REALLY LOVE THEIR OLD PREACHERS?

By Wm. Lunsford,

Cor. Sec. Relief and Annuity Board

I take it as fundamentally true that what a denomination does for a cause is the only indication of its interest in that cause. If this be true, we have little interest in the cause of ministerial relief,—pitifully little as compared to the interest manifested by other denominations. From time to time ten millions has been named as an objective endowment for ministerial relief. If we think of this matter, however, in the light of what other denominations have been and are now doing, we might well put the figures at twenty millions.

Numerically, we Southern Baptists are the greatest evangelical body in the United States. According to the government figures for 1916, we are to Southern Methodists as nine to seven; to all Presbyterians combined as two to one; to Northern Baptists as two to one; and to Northern Methodists as two to one. We now have assets of one and a half millions, and will expend for ministerial relief this year between \$130,000.00 and \$140,000.00.

Southern Methodists have an endowment of two millions, three hundred thousand, and expended last year five hundred and twenty-eight thousand for ministerial relief.

The Presbyterians, U. S. A., have an endowment of more than ten million, and last year spent for relief work eight hundred and sixty-two thousand.

Our brethren of the Northern Baptist Convention have an endowment of eleven million and are spending annually eight hundred and seventy-five thousand.

Northern Methodists lead the world in the care of their ministers. Their endowment of seventeen million enables an expenditure of two million, five hundred and eighty-six thousand dollars a year.

I challenge anyone to defend the thesis that the ministers of Southern Baptists are less consecrated, less efficient, or less worthy than the ministers of these other bodies. If such a statement were made, it would bring a storm of protest. Yet we Southern Baptists, by lack of interest in their welfare, are very effectually putting ourselves on record as minimizing the worth of our ministers.

Last year we paid to our beneficiaries at the average rate of \$11.88 each per month. Some got more and some less, but the average was as here stated. Our Board cannot do otherwise than plead that our people provide us with larger resources.

THE SUNDAY SCHOOL BOARD AND THE 75 MILLION CAMPAIGN

By L. R. Scarborough

The Sunday School Board, by the suggestion of its Secretary, Dr. Van Ness, has done a great work for the 75 Million Campaign in giving free offices for headquarters for these four years, also without cost acting as treasurer and financing the headquarters expense. I am sure the denomination greatly appreciates this service.

But Dr. Van Ness has led in two distinctive contributions to the Campaign recently. One is, he has given free of cost to the 75 Million Campaign the advertising space, certain pages of the covers of the Sunday School literature, the third and fourth quarters. For this space he has refused \$25,000.00. The brotherhood will want to watch the backs of the Sunday School literature for the Campaign's stirring message.

Another distinctive contribution he is making is in a spiritual way. Every week-day, twenty minutes to twelve o'clock, all the forces of the Sunday School Board, more than one hundred of them—heads of departments, stenographers, clerks, bookkeepers, and all—suspend their work and come together in a great prayer meeting for the success of the Campaign. These meetings are stirring and are greatly helpful. Let the brotherhood know that the forces of this great publishing agency are praying daily for the success of the Campaign.

I wanted the denomination to know what our great Sunday School Board through its Secretary is doing for the Campaign.

THE COST OF VICTORY

By O. E. Bryan

Baptists have in their possession, many times over, the economic price of victory in the 75 Million Campaign. The question is not where may we get the money—we already have it. The question is how may we be induced to turn loose the money that belongs to God.

Victory Implies Reconsecration

Reconsecration is the hope for Baptists in this epoch of high living. Consecration that recognizes the Lordship of Jesus Christ, that recognizes that He is Lord by right of His relation to the Father, by right of creation, preservation, redemption, regeneration, and glorification at the right hand of the Father.

The Lordship of Jesus implies the stewardship of believers. It is high time for us to recognize our full stewardship of life, personality, talents, spiritual gifts, influence, time and wealth. We are stewards of the gospel, the faith, and the Great Commission. Stewardship goes further than the tithe. The tithe asks, "How much have you in your possession?" Stewardship asks the same question but goes further. It asks, "How did you make it?" How much have you left? How is it invested? What is your brother's need? What is your ability to relieve that need?" Stewardship pierces like an arrow through the heart of things. A full recognition of Christian stewardship would mean victory multiplied for Southern Baptists.

Victory Implies Reorganization

For the first time in the history of Southern Baptists in the beginning of our Campaign there was thorough Southwide organization, co-ordination and concentration. We need to revive the original organization as far as possible and reinforce it with new blood where it is weak. In some of the states the stewardship organization is linked up with the original organization. The district associations were the first units of organization in the beginning of the Campaign. We must reach the most remote churches in the associations in the near future if we hope for large victory. Our people are willing to pay if we can reach them with the true spirit of the Campaign. Nothing short of systematic organization can reach all of our people. Let us re-emphasize organization that waives personal and local interests for the larger program.

Victory Implies Fresh Agitation

Dr. Gambrell has well said: "It takes churning to get butter." Churning means real hard work. We need to restate the claims of the interests embraced in the Campaign. The time has come for renewed activity on the part of every willing worker. Our plans for agitation should include the laymen for field work as at the beginning. They should include the women and their great organization, the young people and their great organization, the Sunday School and its great organization. Every department of church life should be utilized to its full capacity by the Campaign organization. The papers, both secular and religious, should be used in a large way. There is no cheap way to do big things. Christ did not fail to pay the full price of victory. Let us behold him on the cross until the spirit of His atonement softens our hearts and moves us to enter into fellowship of His suffering for the sake of the lost world. What an unspeakable opportunity for Southern Baptists to join in the coronation of Jesus Christ, casting their glory at His feet.

HOSPITAL

The Free Service for Ministers

Since its opening in 1912 the Baptist Memorial Hospital has taken pleasure in giving free service to all ministers of the gospel, their wives and dependent children. It turns up every now and then that it is not clear in all minds as to what is included in this free service. The pastor is trying to make it clear.

1. The free service is what is known as "hospital service." It is such as the average patients get aside from operating room, laboratory etc., and pays \$4.50 per day for in an average. It includes: Room, Board, Service of the nurses and internes, on the floor, ordinary medicines and dressings.

2. It does not include the service of the doctor, nor of a special nurse, if such is needed. Personal arrangement is made for one's doctor and special nurse.

3. Free service does not include operating room fee, laboratory fees, board for special nurse, and special medicines, when any or all of these are needed. All patients outside of the charity wards pay the operating room fee, and the other items named are paid for when needed.

4. The rooms furnished in this courtesy for ministers are the popular priced rooms of the hospital. Rooms with bath, of which there are only a few, are not included in the free service. Often when the house is full it is necessary to put our ministerial friends in double rooms, as we have to do with others. They are made entirely comfortable there.

5. As the hospital service is only for people under the care of a doctor, and as room is often urgently in demand, it is expected that our guests will not ask admission in advance. The doctor will order the room when he wants the patient in. To make room for others it is asked that the room be vacated when the doctor discharges the patient.

As the pastor understands it, these have been the facts as to free service offered ministers by our Baptist Hospital, since it was opened. If these facts could be kept in mind by all, possible embarrassment might be avoided.

The hospital is glad to give the service.

—M. D. Jeffries

The First Baptist Church of Shreveport, Louisiana, reports a splendid year for 1923, with 616 additions and \$202,000.00 total offerings, and still better, a pace setter in person of one of the brethren who on hearing the warm appeal of the sermon, as to the needs, gave his check at once, completing payment of his \$5,000.00 pledge to the Campaign; and adding \$1,000.00 to help the 27 million needed this year. Suppose each Baptist should do this?

Thursday, March 6, 1924

THE BAPTIST RECORD

THE OUTLOOK ON THE COAST

Through the kindness of the Board of Trustees, Mrs. Carter and I were permitted to spend the latter part of January and the first part of February on the Coast, presumably on a vacation, but we carried our typewriter and books and continued our office work while there, but with this it was a time of real rest to us, as we had the quiet of a home all to ourselves free from the noise and responsibilities that naturally come upon us at the Orphanage. We are grateful for this rest and feel that it has been a real benefit to us.

While we were located at Long Beach it was our pleasure to attend religious services at the different churches along the Coast, and while I have been in these churches year after year, I have never experienced such a fervent spirit of good fellowship as I found in the churches at this time. We worshipped two Sundays with the First Church, Gulfport, Dr. W. A. McComb pastor, it was a joy to see the large crowds in attendance, and to note their interest in the services, and general work of the church, and the good fellowship among the members, their interest in their pastor and his plans of work, and in visitors in their congregation. It was a joy on Sunday morning to sit in a Bible class with 167 men ages from 22 to 80, and to note their intense interest as that splendid Baptist Lawyer, J. L. Taylor stood before them like a sage and taught them. The kingdom work is bound to prosper under conditions such as these.

We spent a very happy day with Brother Posey and his congregation at Biliqxi. Dr. Gunter was there and gave us two splendid sermons which all enjoyed. Brother Posey seems to have a strong hold upon his people, they seemed to be united and enthusiastic over the prospect for their new \$50,000 church. They broke ground for this church the second Sunday in February. All strangers were made to feel welcome in their services, and left with a strong desire to be with them again.

We were in three services in the North Gulfport Church where Brother Dodds is pastor. Mrs. Carter met one Monday evening with a good company of ladies in their meeting. They are having large congregations, with an enthusiastic Sunday School and B. Y. P. U. and are already talking of plans for the enlargement of their building to accommodate their growing congregations, at one of the services we ordained five splendid men as deacons. It is a joy to worship with these people.

Long Beach Church was without a pastor for the time being, and it was our pleasure to preach to these people at one service every Sunday. They have a splendid Sunday School, and a good B. Y. P. U. Powell was re-called before we left, and I think he will accept. There is good prospect for a growing interest in this church.

Good reports come from Bro. Whitten and his work at Bay St. Louis and Kiln. With the present corps of leaders, and the organizations which they are perfecting I think the outlook for our churches on the Coast is most encouraging.

—J. R. Carter.

PROPER MOTIVE

Is not our appeal for money often based on the wrong thing? I believe in the honor and integrity of the Baptist church and cause; because I believe it to be the church which Christ purchased with His own precious blood. I feel that in every appeal for funds we should lay special emphasis on our privilege to exalt the Christ as the Redeemer of sinful men and let that be the impelling motive for our appeals. "Christ who loved me and gave himself for me."

Yours for the extension of the Kingdom of Christ,

—L. I. Thompson.

Florence, Miss.

THE BAPTIST PAPER OUR MOST NEGLECTED ASSET.

W. A. FROST, Business Manager of the Western Recorder, in an Address before the Southern Baptist Men's Convention at Memphis, Tennessee, February, 14, 1924

In 1906 Baptist papers throughout the South served 12.6 percent of the Baptist constituency; in 1923 6.6 percent. In other words, in 1906 twelve Baptists out of each one hundred were receiving the paper. To-day, with the enlarged constituency, only six Baptists out of every hundred are receiving the denominational paper. In Kentucky in 1906 12.3 percent of Baptists were being served by Baptist papers; in 1923 only 7.4 percent.

While we have not the facts in the case of other denominations, we are reliably informed that during this same period the Methodists have increased their paper circulation possibly twenty or twenty-five percent, and the Presbyterians even more than that, as most Presbyterian families receive their denominational paper.

As to secular papers and magazines, we have compiled figures to show that they have gone forward as have all other big secular business enterprises that have been properly emphasized by those who had them in charge. We find that in our own State a fraternal paper known as the Masonic Home Journal has increased its circulation from 23,164 in 1906 to 68,439 in 1923, a gain of 195 percent. The Delineator, a national magazine having a circulation of 950,000 in 1906, now has a circulation of 1,124,276, a gain of 174,000 or 18 percent. The Ladies Home Journal in 1906 had a circulation of 1,089,027; in 1923, 1,895,240—a net gain of 806,000 subscribers, or a percentage gain of seventy-four in eighteen years. Collier's Weekly, with a circulation of 568,906 in 1906 and 992,035 in 1923, shows a gain of almost half a million—423,962, or seventy-four percent.

We give these figures to show that the denominational paper has been neglected. It has not been given the proper emphasis by the denomination, and because of this fact, it has not kept pace with our denominational affairs or with other periodicals of like character or a secular nature. I would like further to show you by statistics that it is the most neglected of any enterprise fostered by Baptists.

We find that in 1906 there were 21,802 churches in the Southern Baptist Convention, and in 1923 27,919, a gain of more than 6,000; Sunday-schools 11,587 in 1906 and 20,935 in 1923. In 1906 we had home missionaries; to-day we have more than on foreign fields 189 missionaries. To-day we have considerably over 500. At that date we had 880 1,100. On our foreign fields we had in 1906 214 churches; to-day we have 891. We have increased our Home Mission schools from twenty-two to thirty-eight during this period of eighteen years. Our church property has advanced more than eighty million dollars in value in the same period of time.

Our benevolent contributions have gone forward beyond the expectation of almost any one. In Kentucky in 1906 we were giving for all benevolences \$465,000. Last year we contributed \$1,091,585. In 1904 we had no hospital; today we have twenty-two, with two others in process of erection. Then we had five orphanages; now we have nineteen.

IN OTHER WORDS, DURING THIS EIGHTEEN YEARS EVERY MATERIAL INTEREST AND EVERY SPIRITUAL ACTIVITY OF OUR BAPTIST BODY RECEIVED FROM US A DEVOTED ATTENTION WHICH GOD BLESSED WITH RICH AND REMARKABLE SUCCESS. BUT AT THE SAME TIME, THE DENOMINATIONAL PAPER WITHOUT WHOSE ACTIVE AID MOST OF THESE SUCCESSES WOULD HAVE BEEN IMPOSSIBLE WAS TREATED WITH SO LITTLE CONSIDERATION THAT IT HAS ACTUALLY DECLINED ABOUT FIFTY PERCENT IN THE RELATIVE NUMBER OF BAPTIST FAMILIES IT NOW REACHES AS COMPARED WITH EIGHTEEN YEARS AGO. I NEED SAY NO MORE TO ESTABLISH MY AFFIRMATION THAT THE BAPTIST PAPER

IS OUR MOST NEGLECTED BAPTIST ASSET.

Our denominational leakage is another matter that should give us great concern. For lack of time I will not be able to discuss this question. The most serious result of this indifference toward the denominational paper has been a failure on our part properly to enlist our membership. Possibly you would be surprised to know that out of the 3,400,000 Baptists in the bounds of the Southern Baptist Convention, not more than 800,000 are wholly enlisted in the work or contribute of their means, their influence or their efforts in the propagation of the gospel of Jesus Christ—less than twenty-five per cent.

Why, then are we not enlisted? A lack of information, a lack of having our spiritual nature aroused, a lack of a feeling of our personal responsibility with reference to the propagation of the gospel in the salvation of men. The Baptist three-fourths who do not give do not read the Baptist paper. We know of no single factor more potent to enlist our people than that they read the denominational papers.

I am convinced that a man is not a good citizen of this Republic if he does not make some effort to inform himself as to the things that pertain to the government under which he lives. We live in a republic; a republic is a government, of, for and by, the people, and each individual who sits before me this afternoon is a part of that government, and must participate in governmental affairs. Show me a citizen who makes no pretense of informing himself with reference to these things, and I will show you a man who is not a good citizen, in so far as his obligations go in governmental affairs. I would not have you misunderstand me. I do not say he is immoral, unqualified to participate in the things for which he is responsible.

Now, my brethren, until every member of our denomination shall feel keenly his individual, personal responsibility with reference to carrying out the Great Commission in the salvation of men, we may not expect an enlisted constituency. Men must be impressed with the fact that the Commission was given to the church, and that the church is composed of individuals, and that if men die and are lost, not the church collectively but the church individually is responsible if they have failed to carry out the great world will of the Master.

Only once before had I seen a tear shed in a Japanese church and a service like this was unknown in Japan. Doors to many hearts and homes which had long been closed to the gospel have been broken down and there is a growing realization on the part of many that there must not only be a material reconstruction, but there must also be a spiritual reconstruction. Viscount Shibusawa who is not a Christian says: "How are we to think of the disaster? A mere accident? No! It was Heaven's reaction against us. The responsible party for this cataclysm is not time but we ourselves." Mr. Fujiiwara, the President of the Tokyo Chamber of Commerce and not a Christian says:

"The present catastrophe came at the psychological moment to put a check to the evil tendencies. The people now have saner thoughts and more religious aspiration than before the calamity occurred. They have learned the vainness of materialism and of the necessity of having a religious faith."

If Japan reads the meaning of the handwriting on the wall or the meaning of the cross on the door post, and the Christian world comes to her aid, the stone which the builders rejected may yet become the chief corner stone of the new Japan.

—Missionary Chapman in Western Recorder.

Evangelist T. O. Reese, D.D., and Singer Theo. H. Farr, are now in a great meeting at Palm Avenue Baptist Church, Tampa, Fla. On March 9th they go to Clayton, Ga., and on March 23rd to Cochran, Ga., and on April 6th to Fifth Church, Washington, D. C., and on April 23rd to Metropolitan Church, Washington, D. C.

Mississippi Woman's Missionary Union

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MESSAGE FROM W. M. U. PRESIDENT

A few weeks ago I was in one of the South's most prosperous cities, and while driving on one of its beautiful avenues my attention was attracted by a large half finished building. It was a mere shell or outline of what I was sure had been intended for a magnificent structure. The firm concrete foundation, the strong beams of steel and the conveniently arranged apartments all bore testimony to a work well begun. Where were the workmen, why had work been suspended, who was responsible for this unfinished structure? As if reading my thoughts, my friend said, "Another instance of beginning to build without counting the cost."

Recently, while reading the analysis of Mississippi's standing in the 75-Million Campaign, given by Dr. Aldredge in "The Challenge of Our Unfinished Task" the vision of the splendid framework of that unfinished building came vividly before me, and this thought came to my mind, five years ago when we laid the foundation of the great structure we called the 75-Million Campaign, did Mississippi Baptists really count the cost, did we honestly purpose in our hearts to sacrifice, to toil, to "hold fast" to the end?

As in temporal affairs, so in building God's Kingdom, we are reminded that the cost must be fully calculated, lest we weary in well doing, that our forces must be carefully assembled "bringing into captivity every thought" to the completed purpose, and every moment utilized in accomplishing our purpose, if we would really redeem the time.

We are now entering the last year of the Campaign, and with loving interest, I want to emphasize anew the responsibility of the Woman's Missionary Union in "The Finish Up Campaign". The latest statistics show that only a little more than forty per cent of Mississippi Baptists have really contributed to the Campaign. I am fully persuaded that a large per cent of that number is among our women, but sisters are we satisfied that that percentage should represent the measure of our love and gratitude to our Lord and Savior, are we satisfied with any thing less than one hundred per cent to represent our part in this world wide building program? I believe with all my heart that women have been and will continue to be large factors in bringing about a better practice of the great principle of giving. Ruskin was right when he said, "How easily a woman can control, or influence, or persuade, when she really chooses." What do you stand for before your husband and children in the matter of giving, for these are the days, when our stewardship is being tested. Looking back to 1918, when the Campaign was launched, we laid our foundation on faith and prayer, even so today we cannot continue to build on any other foundation.

In the light of pressing needs presented to us by our board, this last year of the Campaign cries unto us with loud voice, and I beg every Woman's Missionary Society and Auxiliary to face the "unfinished task" prayerfully and courageously. "Laborers together with God" is the thought that has led us through the years. Surely, surely, in this hour of great need, if we be

faithful, God is able to use us individually and as an organization to bring honor to His name. "Loyalty in crucial hour" is the refrain that should stir our hearts to really sacrificial efforts knowing that "Duty done means victory won."

Mrs. A. J. Aven,
President W. M. U., Mississippi.

SALVATION OF THE JEW

Indications are clear that there is a growing interest on the part of our people in the salvation of their Jewish neighbors, and that there is, too, an increasing interest in Christianity on the part of the Jews themselves.

These encouraging signs are manifest in the calls from many for suitable literature for distribution among the Jews, and requests for information as to the best methods of reaching the Jews with the gospel. Frequently also the information comes of the conversion of Jews under the influence of pastors and faithful workers and of their reception into Baptist Churches. Many such cases have been reported, and no doubt there are many others of which we hear nothing.

It will be of great assistance to the work if pastors will inform me not only of any Jewish converts holding membership in their churches already, and also of others who from time to time accept the gospel.

Address: Jacob Gartenhaus, Missionary to the Jews, Home Mission Board, 1004 Healy Building, Atlanta, Ga.

(Continued from page 5)

that certain classes shall not be eligible as teachers. The agnostic, the atheist and the infidel are specifically eliminated, because she knows the fruit of their teaching would prove disastrous to the high interests of the state. She might go further, and will if the necessity should arise, and prescribe in like manner against a polygamist, an anarchist, a Bolshevik and anyone convicted of a heinous crime, and many other objectionables for teaching our youth. The grounds for the exercise of this authority lie in the accepted thinking that the school preparation for citizenship embraces belief in God, patriotism to the limit, the sacredness of the oath in every department of public service, obedience to law and constituted authority, and the maintenance of every cardinal moral virtue. The question arises, How can such human monstrosities inculcate these noble principles and elements of character, so essential to citizenship in our republic, when they believe such traits and principles in their own lives, or openly deny the authority for the only standard of moral truth known among men? How can they teach moral truth when they reject the only system of morals, and its necessary law of moral accountability to the Author of moral law? They have nothing to teach, constructively; no system, no principles; only endless negations leading to chaos.

Moral values must have first consideration in America's system of public education. For instance, the spirit of obedience to authority and to law, as against anarchy and its defiance of law; the right to acquire and to hold property by the individual, as against the socialistic doctrines of

the "I. W. W." and other Bolshevik guilds which contend for state ownership of all property; the purity and the sacredness of the Divinely instituted family relation, as against "free-loveism" and polygamy; these and other moral safeguards of the nation can not be safely committed to an assortment of perverts and moral distortions who oppose America's ideals and principles. These foundation virtues underlie our government and civilization, and can be perpetuated only by transmitting them through approved teachers to the pupils.

Again, the value of the official oath is found in its moral quality. It is a solemn affirmation made before God as both witness and judge. Our government could not long function without reliance upon the oath for every public servant, for every witness and every juror in the courts of justice. The atheist, the infidel, the anarchist, the polygamist, the free-love advocate and other such freaks can no more safely lead the young minds of these spheres of moral truth and rectitude, all of which originate in Divine revelation, than the blind can intelligently discourse upon the beauties of a landscape.

The state, in shutting out these pernicious classes as teachers in her schools thereby undertakes to eliminate the greatest foe and danger that menaces the character of her future citizenship. As each generation coming into full citizenship is the product of the schools, we may readily appreciate the outcome of a generation of youth trained for citizenship under a tutelage that ignores God's authority for government, law, the ethical relations and all moral decency. The homogeneity of the American people in their high moral standards and splendid civic ideals would pass in a generation. More and more clearly it will be seen that our school system is both the nation's nursery and drill ground for the making of a worthy citizenship. The state therefore rightly holds to the Divine code of morals, the only recognized system of ethics among men. She holds that moral character is the fundamental element of good citizenship; that moral character must be developed in the school age for good citizenship; that her teachers in the school room should understand the original source of all moral truth, and must measurably exemplify the teaching.

In the legislative enactment above quoted or referred to, the state does not invade the realm of religion to set up a syllabus of doctrines to which the teacher must subscribe. She asserts her sovereign authority to cast out teachers who believe and teach things destructive to her organic life and civilization. She can not do less and perpetuate her government. She can not do less without hazarding her very civilization. She simply clears the way by this elimination for sound moral teaching, the indispensable qualification of citizenship, for the perpetuation of her own Bible formed civilization.

It is said that 5,106 German soldiers committed suicide during the World War.

Dr. J. J. Hurt preached in his own meeting at First Church, Jackson, Tenn. There were 100 added to the church.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

A Mississippian In Colorado

Enclosed is a notice relative to the National B. Y. P. U. Convention that will meet in July in Denver. I hope you will let this appear on the B. Y. P. U. page of the Record. The tentative program of the Convention is very fine; and I hope a good delegation from Mississippi will come.

Mrs. Hargrove and I are doing nicely with our work here in the University of Colorado. She expects to take her A. B. this summer, and I will take my A. M. at the same time. My work is heavy, but I am enjoying it thoroughly. It consists exclusively of Psychology and Sociology. In addition to the school work, I am preaching every Sunday at Johnstown, Colorado. The Lord has blessed the work there in many ways. I baptized twelve after a meeting last fall. One of the converts was a Catholic young woman who had a hard fight with her early teaching. I have found Dr. Palmer, the secretary of the State Board, to be a real leader.

I get some good reports from the fields in Mississippi, that I left, for which I praise the Lord. I am happy that Pine Bluff Church in Copiah is building their annex. It has been sorely in need of more room.

The Record is a great benediction each week to me. We hope to be in the Seminary next year.

With fraternal greetings to you and your good family and the Mississippi brotherhood, I am,

Your brother in the Lord,
H. H. Hargrove.

TO THE B. Y. P. U.'S OF MISSISSIPPI

The National B. Y. P. U. Convention will meet in Denver, Colorado, July 8. I hope that the Mississippi B. Y. P. U.'s are planning to send representatives. The program which Dr. W. F. Ripley has planned is an exceptionally good one. Two of the speakers are Dr. Curtis Lee Laws of New York and our own Dr. Leavell. In addition to the inspiration of a great convention, delegates will find opportunities to enjoy some of the most picturesque and majestic mountain scenery that is to be found anywhere. One person who went to the Baptist World Alliance and took a trip through the Alps, said that the Rockies surpassed the Alps in beauty and grandeur. It would be a fine thing if a whole car load would get together and come from Mississippi. How about it?

The main object of this letter is to tell the B. Y. P. U. people of Mississippi that I will be glad to serve as your advance agent and make any arrangements or give any information to any party or individual that might be planning to come. Dr.

Ripley tells me that reservation are coming in thick and fast, and that he is expecting an over-flow crowd.

For further information, write to Dr. W. F. Ripley, 601 Exchange Bldg., Denver, Col.; or address me at 1147 Lincoln Place, Boulder, Colo.

Yours for service,
H. H. Hargrove,
Boulder, Colo.

The B. Y. P. U. as a Money Raising Organization

One thing we have always fought in the B. Y. P. U. as an organization was the idea of it becoming a money raising organization. It is not that or it is not B. Y. P. U. That does not mean that we never talk about money nor does it mean that the members are not to give money, but the organization within itself is not a money raising organization except that it trains the members to bring in their tithes and offerings, not to the B. Y. P. U. but to the church, letting the church serve as the "Storehouse" and out of this treasury the Kingdom activities advanced. There are some B. Y. P. U.'s that have never caught this conception of the B. Y. P. U. however. They have been satisfied to bring a small offering to the B. Y. P. U. but as a "Church member" contribute nothing. Many of the members of the B. Y. P. U.'s over the state never made a pledge to the 75 Million Campaign and have never paid one cent into that great organization.

Many did make pledges and have failed to pay their pledges, that is worse than not to have pledged, to these two classes the B. Y. P. U. has not been faithful and to these two classes this message is written. The B. Y. P. U. is the "Training Service" of the church, and if it isn't training its members to support the church in a financial way it isn't carrying out the "Aim" which is "Training in Church Membership", for if Church Membership does not include "Giving" then what does it include? The Christian life is a "Giving" life and there is none too poor but what he can have a financial part in the church life. We are in the last lap of the 75 Million Campaign, this is the fifth year and will tell the tale of faithfulness or unfaithfulness. We want when the story shall have been written that it may be said of every member of every B. Y. P. U. that he MADE A PLEDGE AND PAID IT. The "Finish Up" Campaign is on; let the B. Y. P. U. Treasurers assume the responsibility for making their B. Y. P. U. 100% in this great endeavor. Presidents of Senior Unions, Leaders of Junior and Intermediate Unions wake up to the opportunities of these next few months, you have many members that have become Christians since the Campaign was launched, they will pledge for this

year and will pay, we aren't saying how much, but something, as much as possible, and while we are at it why not start a TITHERS BAND. Your Union ought to be 100% tithers and will be if you lead them in it. The great host of Southern Baptists are looking on the B. Y. P. U. Orga-

nization and are expecting us to come up 100% and we cannot afford to disappoint them. Let's make good.

Have you written for certificates for reduced rates? Better do it today. Address Mr. J. E. Byrd, box 520, Jackson, Miss.

Inspiration Points In American Wonderlands

A Series of Travelogs by Hight C. Moore, D. D., Lit.D., in "King Words" our Eight-page Illustrated Weekly for Young People and Adults

THE FOLLOWING HAVE ALREADY APPEARED

Niagara Falls—Four Chapters, in June 1919

Mammoth Cave—Three Chapters, in October, 1922

Pike's Peak—Five Chapters, in Jan.-Feb., 1923

Yellowstone Park—Seven Chapters, in Nov.-Dec., 1923

Grand Canyon—Four Chapters, in February, 1924

BEGINNING THIS MONTH AND RUNNING TEN WEEKS

YOSEMITE

March 2—The Heart of the High Sierra.
March 9—Three Days in Graniteland.
March 16—El Capitan: The Guard of the Gates.
March 23—Yosemite Falls: The Queen of the Valley.
March 30—Half Dome: The overlord of the Canyons.

April 6—Glacier Point: The sentinel of the Scaur.
April 13—Panorama Trail: The Dip into the Deep.
April 20—Hetch-Hetchy: The Lake of Plenty-Plenty.
April 27—Mariposa: The Methuselahs of Treeland.
May 4—Yosemite Yearnings.

OTHER FEATURES OF "KIND WORDS"

THIS MONTH

THE EDITOR'S PAGE

The leading Editorials by Dr. Moore this month were suggested by the Sunday-school lessons.

- I. The Secret of Service, by "The Revival under Samuel."
- II. The Secret of Failure, by "The Reign of Saul."
- III. The Secret of Success, by "The Reign of David."
- IV. The Secret of Wisdom, by "The Reign of Solomon."
- V. The Secret of Power, by "Christianity the Universal Religion."

SERIAL STORIES

- I. Hope of the forest (8 chapters, illustrated), by Daisy D. Stevenson.
- II. Marion Mitchell's Mistake (2 chapters, illustrated), by Al L. Whitson.
- III. With Brace and Crutch (5 chapters, unillustrated), by Annie P. Duggan.

ILLUSTRATED SHORT STORIES

First Page.
Trapped by a Rock Slide, by Andrew Chapman.
Voices in the Strom, by Maud Morrison Huey.
Under Pedro's Skin, by D. C. Reitschaff.
"A Lark of a Time," by James Wilmer.
Majorie Asserts Herself, by Helen Boyd.
An Enemy in Need, by James Wilmer.
The Heartsease Class Stands By, by Myra A. Wingate.
The Way of Sally Lou, by Flora Sweetnam.
As We Should Do to Others, by Marion Weston Wahlen.

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SUNDAY SCHOOL LESSON,
MARCH 16TH
R. A. Venable.

THE REIGN OF DAVID

Scriptures: 2 Sam. 7:18; 8:14-15
Golden Text: "I delight to do thy will, O my God." Ps. 40:8.

David the second king of Israel is one of the most outstanding figures of Biblical History. He was first a Shepherd, a musician, a poet, a king, a statesman and a warrior, and a devout servant of God. David was born in Bethlehem about 1080, B. C., the son of Jesse, and of the tribe of Judah. He was the grandson of Ruth and Boaz. The tribe of Judah gave to the Israelitish nation some of the most conspicuous characters found in the pages of that wonderful people. He was noted for his comely appearance. His ruddy complexion, his beautiful eyes, his splendid figure, his warmth of nature, his simplicity of character, and openness of mind gave him a charm which won the hearts of all men.

The high qualities of Enoch, of Abraham, of Isaac and Jacob, of Moses, of Joshua, of Gideon, Samuel and all the rest had their place in his character and came to expression in the varied activities of his life. Under all the conditions of his life, he appears as the same attractive and commanding personality. The life of David for the sake of convenient treatment, may be divided into five distinctive sections, according to the places where the events of his activities occurred.

1. He was a shepherd boy at Bethlehem. 2. In Saul's court at Gibeath as courtier and musician. 3. As an outlaw in the wilderness of Judah among the Philistines. 4. His royal life, as king of Judah at Hebron. 5. Finally his royal life at Jerusalem. There he lived in splendor in the royal palace of cedar. The splendor of his own house compared to the humble and unpretentious table in which rested the Ark, the symbol of the divine presence inspired in David a flaming desire to build a temple, the house of the Lord which would be in keeping with the imposing splendor of the royal palace, and the greatness of the chosen nation of which he was the king. From the consummation of this noble desire he was hindered by a message from God through Nathan the prophet, on the ground that he was a man of war, a man of blood. With this message of prohibition came promises forecasting the future glory which should come to Israel and the world through the seed of David. This forecast was messianic in its essence and import and was so understood by David. Upon hearing this message from the lips of Nathan, David goes into the court of the Lord and offers up the thanksgivings and prayer which compose the lesson before us.

It is interesting to note the content of his thanksgiving.

1. The personal blessings receive first mention. (vers. 18-22) 2. Then comes mention of the blessings to Israel as a nation. (vers. 23-24) 3. These thanksgivings are followed by a prayer; for blessing upon him personally; upon his house forever. 4. Then for blessing upon the nation

of Israel, (vers. 25-26). 5. Then the fruits of David's life of consecration and service as king of all Israel, (2 Sam. 8:14-15) close this lesson study.

1. David came in and sat before Jehovah. Therein the divine presence he calls to mind the blessing with which Jehovah had crowned his life—count your blessing one by one. His attitude of soul is one of profoundest humility, the deepest sense of unworthiness. "Who am I, O Lord Jehovah, and what is my house that thou hast brought me thus far?" David could find nothing in himself nor in his family to deserve the marvelous display of the blessings which he had received at the hands of Jehovah. That one "of such humble birth and so little in his own eyes should be raised to the throne and assured of the perpetuity of the succession in his descendants as if he were a man of high degree" was over-powering and called forth from the depths of his heart, the deepest gratitude. This inventory of past blessing was enough to inspire his heart with grateful remembrance, and limit the scope of his thanksgiving, but neither the past nor the present bounded the scope of his grateful survey of Jehovah's blessings. "And this was yet a small thing in thine eyes, O Lord Jehovah, thou has spoken also of thy servant's house for a great while to come and this too after the manner of men, O Lord Jehovah." (ver. 9) David saw larger things in the prophetic forecast of the fortunes of his house in the unfolding purpose of God, than were realized in any of the blessing present or past. The blessings to come are involved in the promises of God and are appropriate subjects for thankfulness. Our thanksgivings are nearly always retrospective. The eye of gratitude is quick to survey the past, but seldom explores the future. David finds the source of all his blessings in God. The headwaters of every stream of blessing flows from the very nature of God himself. "For thy words sake and according to thine own heart hast thou wrought all this greatness to make thy servant know it. Wherefore thou art great O Jehovah God, for there is none like thee, neither is there any God beside thee, according to all we have heard with our ears." (Vers. 21-22) David's God is moved of his own will according to the purpose of his grace and bestows his blessings out of the fulness of his all loving character. The one true, and only God, all wise, all loving, all knowing and all powerful. What David has heard with his ears has borne him up to this high vision of God. His relation to such a God Jehovah calls forth his ceaseless song of gratitude and prompts him to praise and prayer.

2. David now turns to speak of the blessings of Jehovah in redeeming Israel from the bondage of Egypt, and out of a horde of slaves organizing them into a nation unlike and superior to all the nations of the earth. Every pace of progress of Israel from abject slavery to the well defined and well organized kingdom of David's rule was under the leadership of Jehovah in the consummation of his purpose to estab-

lish a people for himself. The people of Israel were to be his people forever and he was to be their God. "And thou didst establish for thyself thy people Israel, to be a people unto thee forever, and thou, Lord art become their God." (Ver. 24) In his survey of the blessings for which he is thankful David offers a petition to God. The prayer is pointed and brief, based upon Jehovah's promises. The prayer is not a suggestion that Jehovah might fail to carry out his promises, but a committal on the part of the suppliant of himself and his people to carry out every human condition necessary to participation in the realization of Jehovah's promises to Israel. David well knew how his people had failed to have the promises verified to them, because of their disobedience and lack of loyal devotion to their God. "And now O Jehovah God, the

word thou hast spoken concerning thy servant and concerning his house, confirm thou it forever, and do as thou hast spoken. And let thy

(Continued on page 14)

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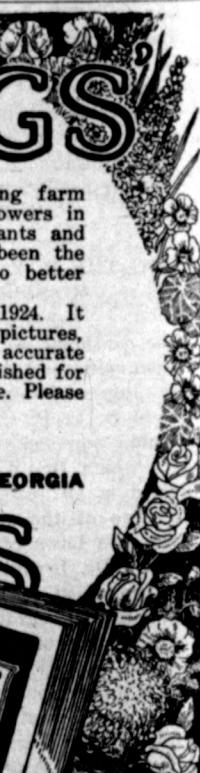
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"DUTY DONE MEANS VICTORY WON"

By Mrs. W. C. James

The above title is the slogan adopted by the Conservation Commission for this year 1924—the last or the "Fulfillment Year" of the Baptist 75 Million Campaign. Certain it is that if every member in good and regular standing of a Baptist church in the Southern Baptist Convention does his or her duty the victory will be won.

After America had entered the world war Woodrow Wilson said in his message to Congress, "We are in the war to win and every resource we have whether of men, money or materials is being devoted and will continue to be devoted to that end till it is accomplished." Now in this warfare of the ages to establish the Kingdom of God we are waging one of the important campaigns, and it behooves us to consider seriously whether we are in dead earnest when we say we are in to win. If we are we will be ready to avail ourselves of all our resources and devote them to this purpose till it is accomplished.

Let us then take stock of our resources.

The promises of God—"They that do know their God are strong and will do exploits."

Prayer—"They that call on me I am answering them."

Men—3,000,000 members is our boast.

Money—According to reliable statistics the annual income of Southern Baptists is such that if all church members tithed we would have more than \$100,000,000 to give to the Lord's cause annually.

If this is true Southern Baptists should find it no burden to give \$75,000,000 in five years to the causes of the Campaign, and we should find it no burden to give \$27,000,000 in one year if even half would do their full duty.

With more than 28,000 churches the average gift from each church would be less than \$1,000 for the year and victory would be ours. Many churches, however, will give many times that in meeting their pledges, thus lightening the burden for those churches that cannot possibly give that amount. With 3,000,000 members the average gift per member would be but \$9, or 75 cents a month for twelve months. Some will give two, four, six; oh, many times that much in paying up their pledges this year, while there are others who cannot or will not give so much.

I wonder how many who read these lines will be willing to be emergency men or women, as it were, and give in addition to their pledges \$9, \$18, \$27 or more that they might take care of the gifts of members who because of youth or adversity cannot give so much. In order that our beloved denomination may not be judged unfaithful let us stand on the promises of God believing that if we seek first the Kingdom of God all needful things will be added unto us.

The Woman's Missionary Union is in sight of the quota, \$15,000,000 having already been given and been

credited with \$13,000,000, but the amount reported in pledges was \$22,000,000 and we must keep the sum total of the pledges before us as our ultimate goal and keep right on to the victorious accomplishment of that to which we have put our hands.

An old colored preacher owned a mule which had an efficient pair of heels and a loud but unmusical voice.

One Sunday morning, while the preacher was earnestly exhorting, the mule persisted in putting his head in the window and braying loudly.

The preacher finally said, "Bredern and sistern is dere one among you all who knows how to keep dat mule quite?"

"Pahson," replied a man, "if you all will jess tie a stone to dat mule's

tail he sho will keep quiet."

"Breddern and sistern," responded the preacher, "let him who is without sin tie de fust stone."—Ex.



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How about foods? Aren't they just as important? Take baking powder, for instance—it is useful only when it produces its maximum of leavening strength in the baking. Leavening efficiency means light, wholesome breadstuffs—barkings that are easily digested, which in turn aid towards perfect health. Lack of leavening strength means flat and soggy barkings which are surely indigestible.

The pure food laws of our country have standardized baking powder—they require that it contain 12% leavening gas at the time of sale to the consumer. Why is it that these laws have not been applied to baking powder mixed with flour, and sold in sacks as self rising flour?

Thousands of barrels of self rising flour are annually sold in our southern states without any regulation by pure food measures, except in Texas.

Any grade of flour and any quality or strength of baking powder can be used in making self rising flour and sold to the unthinking public without official criticism.

Numerous baking and laboratory experiments have been conducted by state chemists and other investigators. They found a surprising amount of this mixed flour to be so deteriorated as to be productive only of heavy, soggy barkings.

Do you want to eat foods made from self rising flours that do not contain the necessary leavening strength—foods that are hard to digest and a detriment to health? Do you want the law to protect you in this instance as it protects the user of medicine? It is for you and others interested in public health to decide.

Remember Calumet Baking Powder meets every requirement of the law—that it retains its great leavening strength to the last spoonful.

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WHAT \$48,000,000 IN CAMPAIGN CASH HAS ACCOMPLISHED

Frank E. Burkhalter, Publicity Director

It may be true that statistics are dry and that figures frequently lie. But if the full story of what the \$48,000,000 in cash that has been contributed to the 75 Million Campaign has accomplished could be adequately told it would be far from dry, and instead of the figures lying in exaggeration, as they are generally supposed to do, they would in this instance fail to tell the whole story.

Up to January 1, 1924, there has been collected on the Campaign the sum of \$48,494,219.75. That this sum, gathered during a period of four years and over, had made possible large advances in the various forms of missionary, educational and benevolent work fostered by Southern Baptists can be readily gathered from a glance at the following figures showing how the money has been distributed, the sums named representing the gross collections from those objects before expenses had been deducted and including the credits for sums sent directly to the general boards by the churches in the various states: Foreign missions, \$9,235,521.66; home missions, \$5,341,609.89; state and associational missions, \$8,458,870.09; Christian education, \$13,407,906.34; orphanages, \$3,399,192.63; hospitals, \$2,225,325.13; ministerial relief, \$1,440,133.31; raised by foreign churches and expended by them on work there, \$1,003,390.68; credits and miscellaneous items, \$1,110,973.91; expenses not otherwise absorbed, \$1,545,024.63; fixed charges, \$573,027.92; foreign relief, \$68,180.46; and undistributed funds, \$89,063.76.

On the Foreign Fields

In the brief compass of this article only the barest references can be made to the accomplishments of the Campaign in the various phases of work fostered by it, but there will be sufficient to suggest the great advances that have been wrought. In foreign missions, for instance, six new fields have been entered with a combined population of 128,000,000, while the work on all the older fields has been greatly strengthened in the way of both additional equipment and new workers. The following increases in equipment and results since the Campaign began are noted: Number of churches 75 per cent, church members 108 per cent, church buildings 45 per cent, mission schools 35 per cent, students in these schools 108 per cent, residences for missionaries 94 per cent, foreign missionaries sent out 63 per cent, native missionaries employed 264 per cent, hospital buildings erected 21 per cent, treatments given in hospitals 61 per cent, hospital beds 104 per cent.

Evangelizing the Homeland

Among the advances in the work of the Home Mission Board in the South, as a result of the Campaign, are noted the passing of the \$1,000,000 mark in the Church Building and Loan Fund, the aiding of hundreds of churches in building operations with gifts and loans, purchase of valuable school property and

erection of numerous chapels in Cuba, strengthening of the work in the Canal Zone, enlargement of work among foreigners and Indians, better equipment for string of mountain mission schools, erection of Tuberculosis Sanatorium at El Paso, building of Seamen's Institute at Jacksonville, and through its enlistment men, evangelists, missionaries and missionary pastors, the baptism of 173,602 converts, enlistment of 11,772 volunteers for special service, organization of 2,698 new Sunday Schools and the building or improvement of 1,874 church houses.

State Mission Achievements

One of the most distinct advances that has come to any phase of our general work has come in state missions, where an average of 2,492 workers have been employed since the Campaign began. Among the achievements reported by these men are the reception of 358,314 new members into the local churches, organization of 1,030 new churches, 3,330 new Sunday Schools and 1,710 B. Y. P. U.'s, building of 691 new houses of worship, the repair and remodeling of 1,742 church houses, and the proclamation of the gospel in the neediest communities of every state in the South.

Advance in Christian Education

No new schools have been erected in the homeland as a result of the Campaign, but this movement has been the means of greatly strengthening the majority of the 119 schools owned by Southern Baptists at the time the Campaign began. Many of these schools that were facing death from oppressive debts were saved to the denomination, material equipment has been provided others and for some there has been a substantial addition to the endowment. The increase in the value of property and endowment since the Campaign began has been \$16,000,000, or 61 per cent, while the increase in the number of students has been 7,742, or 30 per cent. There has likewise been an increase in the spiritual life of the schools which is reflected in the presence of more than 3,000 ministerial students there, and over 2,000 volunteers for other definite forms of Christian service.

In the Field of Healing

To our ministry to the sick and suffering the Campaign has brought large reinforcement, consisting of increasing the number of hospitals in operation from 12 to 22, erection

of six others nearing completion, increase in bed capacity from 1,623 to 3,000, increase in property from \$2,727,000 to \$16,000,000, the treating of 170,000 patients and the doing of

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Helping the Orphan Children

Among the advances in our ministry to orphan children made possible by the Campaign are mentioned the increase in the number of orphanages from 17 to 19, provision of new buildings for many of them, provision of better maintenance for all of them, increase in the value of the orphanage property to \$4,000,000, including 7,000 acres in farm land, much of which is cultivated by the children themselves. Approximately 4,000 orphan boys and girls are being housed, clothed, fed, educated and trained for Christian citizenship in our orphanages, and the Campaign has invested in their maintenance between \$800,000 and \$900,000 per year.

Succoring the Old Ministers

Since the Campaign began it has put into actual relief of old ministers and their dependent ones more than \$500,000, which is more than Southern Baptists had given to ministerial relief in all the years prior to this movement. In addition to money actually expended in relief the Relief and Annuity Board has gathered an interest-bearing endowment and reserve for the relief department of \$450,000, and for the annuity department of \$1,100,000 plus. The allowance from the annuity department to its members was placed at its maximum of \$500 January 1, 1924.

FOREIGN MISSION FACTS

Gleaned From Report of Foreign Mission Board, 1923

Our Foreign Mission Board is now projecting work in 18 fields. They are as follows:

Africa	Mexico
Argentina	Palestine
Brazil	Paraguay
Chile	Roumania
China	Russia
Hungary	Siberia
Italy	Spain
Japan	Syria
Jugo-Slavia	Uruguay

There have been appointed to foreign mission service during the convention year 46 missionaries. These have gone forth in high hopes to widely scattered fields of labor—some to Japan, some to China, some to South American Republics, and four to Palestine and Syria.

Europe

The first of January 1923 our Board took over all the Baptist work in Italy. This will complete the transfer and place the entire Baptist program for Italy under a single administration with Dr. D. G. Whittinghill as this Board's representative. Already the wisdom of this consolidation of Baptist work in Italy is evident in the results which are being realized.

In Spain Dr. Everett Gill has during the year been engaged with the final details incident to the consolidation of all Baptist work in Spain and the transfer to this Board of the titles to properties which we have secured from the several Baptist Societies which had operated in Spain prior to the entrance of this Board.

The reconstruction of Europe pro-

ceeds slowly and conditions continue to grind out the lives of many, especially the children, the aged and unemployed. The low value of European money and the high cost of living add their burdens to existence.

Africa

The church building movement in the African mission grew apace last year. Four new churches were built in the Saki field, and another one was reconstructed. The Awe church building at Oyo was built at a cost of \$7,500.00, only \$600.00 of which was given by the Foreign Mission Board. The Oke L'Eri Church and Ijeru churches in Ogbomoso were completed. These are the first churches which have attempted to provide adequate Sunday School facilities. Two other small chapels were built in Ogbomoso.

The hospital building at Ogbomoso was practically completed. The hospital plant consists of six buildings. Provision is not only made for the care of the sick, but the nurses are provided for and special attention has been given to the facilities for the presentation of the gospel.

We have a Girls' School at Abeokuta with 110 pupils, which had a very prosperous year. Land has been obtained for the new campus, and we hope that we shall soon be able to erect the very much needed buildings.

The statistical report is not very complete. There were in Africa last year 833 baptisms. The membership now has a total of 8,257. These members are gathered into 41 active churches, 17 of which are independent and self-supporting and are in active co-operation with the churches fostered by our mission. One-half of all churches in Africa are self-supporting.

Argentine

The Argentine mission should be called the River Plate Mission, because the mission covers the territory of the Republics of Argentina, Uruguay and Paraguay, the lower portion of which lies in the valley of the River de la Plata. These countries have a combined population of thirteen million.

Two hundred and ninety-five were baptized into the membership of the churches last year.

The Argentine Baptists maintain their leadership in per capita giving. They gave an average of \$25.00 per member.

The work amongst the young people and by the women is most encouraging. There is a Woman's Missionary Society in practically every church that has developed very much. The report points out as especially noteworthy the fact that the women are now attending in goodly numbers the church services in Asuncion, Paraguay, where heretofore the audiences have been made up almost entirely of men.

Brazil

Some of the indications of growth in the North Brazil field are that four new churches were organized, five new churches were erected, eight more churches assumed self support.

There were 2,077 baptisms. This is the largest number ever reported by any mission of our Board. There

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are now 15,559 members. This is the largest membership of any one of our mission fields. These members are gathered into 167 churches. In addition there are 450 out-stations. Last year these churches contributed \$189,611.00, a per capita gift of \$12.12.

Our Debt

We have the unpleasant duty of reporting to the Convention a debt of \$403,879.24 on the Foreign Mission Board. (The debt is now, March, 1924, over \$1,250,000.)

The tragedy of this debt lies in the fact that it has accumulated at the most extraordinary foreign mission hour this Convention has ever seen, and at a time when Foreign Missions is undoubtedly the extraordinary call of the hour and when the sublimest opportunities have been offered the people of our faith to minister in spiritual things to a distraught world and when this ministry would go far to make their faith the religious faith of the world as it is the faith of the New Testament.

AT LIBERTY

Well, I am at "Liberty" at last, the first time since I was married, which was before the war—the last three wars. My wife is not at "Liberty" yet, but will join me soon and then we will both be at Liberty. I have been on the field since about the first of February and am getting fairly well acquainted. Liberty is an old historical town, the county seat of Amite. Politicians and Statesmen; law makers and law breakers; judges and the judged; captains and captives; teachers and preachers; saints and sinners, all have gone from her historic walls.

Liberty has the distinction of having the oldest Confederate Monument in the South, erected in 1871, "To the Soldiers of Amite County Who Lost Their Lives in the Confederate War." Of the 112 brave boys who lined up before the Court House April 29th, 1861, to go in defense of their country, only two remain to tell the story, and they are members of the Baptist Church here.

Liberty is accused of being one of the most moral and religious towns in the state, its natural formation being sand stones and Baptists, and the gravel is certainly trying on the soles of men, and the Baptists are a terror to the dog-weeds. I haven't seen a dog-weed since I have been here.

The Baptists have more than double the other denominations, and they have one of the nicest brick churches in the state with a membership of 500. They express a deep gratitude to and appreciation to B. L. McKee, T. C. Johnson and other former pastors for their labors of love. Every department of the church is well organized and things are going fairly well with us.

Come to see us, Brother Editor, and try your soles on our Baptist gravel.

—Geo. W. Riley.

(Continued from page 10) name be magnified forever, saying Jehovah of hosts is God over Israel; and the house of thy servant David shall be established before thee." (Vers. 25-26.) Read verses 8-17 of this seventh chapter, and you will find the words of promise to which David refers in his prayer. These words of promise are David's warrant for the prayer he offers and his security that his prayer will be answered. The test of God's promise is the prayer test. The closing verses of our lesson give us the sequel of David's life as king of Israel, and devoted servant of Jehovah. "And Jehovah gave victory to David whithersoever he went. And David reigned over all Israel. And David executed justice and righteousness unto all his people." (2nd. Sam. 8:14-15) The conquest of David over the enemies of Israel was complete. He united all the tribes of Israel and driving out the Jebusites from Jerusalem, he moved the seat of government from Hebron to that more central place, to which he brought the ark of the covenant. Having subdued the Philistines, the Edomites the Moabites and the Amalekites, bringing these into subjection, he turned his arms against the Syrians. After a fierce and protracted struggle he overcame them and added to his domain the country between the eastern border of Palestine and the Euphrates. The promise to Abraham was realized in this Syrian conquest. Thus David conquered by strength of Jehovah whithersoever, he went. The warmth of his devotion, his unwavering faith and loyal obedience to Jehovah's commands, re-inforced by his love of his people, his love of justice and righteousness brought him favor from the people as their king, honor and respect from the surrounding nations. It would be interesting to note the elements of strength in David's character, his gift as a musician, a writer and above all the typical use made of his life and character as pointing to a greater son of David, who was to be and is king in Zion forevermore.

Morton

Sunday February 17th was a great day with us at Morton. Our first service in our new brick church. A large crowd of happy people were there to greet the happy pastor at the morning service. The text was "This is none other than the house of God, and the gate of Heaven." Then Brother M. R. Cooper spoke about David's love for God's house, emphasizing the fact that we should follow his example.

Brother H. M. DeMoss, a friend of Seminary days, was with us in the evening and gave us a great message on the subject, "Ye shall receive power." The church is not completed, but we are happy to be able to worship in it. Come to see us and the new church.

R. L. Wallace, Pastor.

The Baptist Record goes now into the budget of these churches:

Mount Olive	Covington County
Mt. Olive Church	Jones County
New Albany Church	Union County
Cleveland Church	Bolivar County
Oakland Church	Newton County
McDonald Church	Neshoba County

IN MEMORIAM

Bros. S. S. and Dan. W. Dale

Whereas, the death angel has invaded the sacred precincts of our church and Sunday School and taken two of our most faithful members, Bros. S. S. and Dan. W. Dale, thus leaving us greatly stricken with grief and sorrow, and;

Whereas, the going of these two brethren was not only an irreparable loss to their homes but their church as well, including every department of its work, and to the entire community; therefore be it:

Resolved 1st, That we the members of Prentiss Baptist Church and Sunday School acknowledge the perfect right of our heavenly Father to take from us these good brethren, and that He is too good to do wrong and too wise to make a mistake, and tho, we can't understand just why they were taken, we know that it was best or it would not have been—Therefore we bow in humble submission to His will.

Resolved 2nd, That in the going of Brother S. S. Dale our church has lost a faithful deacon, a loyal and liberal supporter in every respect—A man in whose heart the interest of the church had a high place—the Men's Bible Class a devoted member and, an efficient President. One in whose efforts the success and perpetuity of the class had a large place.

Resolved 3rd, That in the going of Brother Dan. W. Dale our church has lost one of its most faithful members, both, as to his attendance upon divine services, and moral and material support—A young man who was developing rapidly in church efficiency. The Men's Bible Class a regular attendant and valuable member.

Resolved 4th, That in the going of these brethren our church has suffered a tremendous loss, one that shall not be quickly recovered. And that we feel greatly grieved and express our deepest sympathy to the bereaved and pray our heavenly Father to sustain them in His own gracious way while they are passing through these deep waters.

Resolved 5th, That a copy of these resolutions be sent each of the respective families and a copy be spread upon the minutes of our church record and a copy sent the Prentiss Head Light and Baptist Record for publication.

Fraternally submitted by the Committee.

J. B. Quin,
T. L. Jones,
Church Committee.
C. E. Thompson,
Mrs. Irene Williams,
Sunday School Committee.

OBITUARY

WHEREAS—It has pleased Almighty God, in His infinite wisdom, to remove from our midst, our good friend and brother, J. Leland Trusty, and,

WHEREAS—Our church suffers the loss of a great leader, our town and community a prominent and useful citizen, and,

WHEREAS—Brother Trusty's unwavering faith in his Lord and Master—a faith made manifest by the exemplary life he lived among us—assures us that his going was but a transition to that happy home above, that house not made with hands, eternal in the heavens—therefore,

BE IT RESOLVED—That we bow in humble submission to the divine will of Him who makes no mistakes, but doeth all things well, promising us His sustaining grace through sorrow's darkest night—and,

RESOLVED THAT—The great burden of sorrow is made easier to bear when we consider the great blessing that was ours in being permitted to share in the inspiration resulting from contact with a life spent in the service of God and humanity. Brother Trusty did not ride into the esteem and admiration of his fellowman upon any billowy crest of heroic deeds, though he was a hero in the dispensing of cheering light and gracious benediction wherever he went. He found lodgement in the hearts of his friends, not by any outbursts of eloquence, though his language was forceful and his voice musical; but it was by that unfeigned devotion and loyalty which bespeak the highest type of Christian character and useful citizenship; that ever-present smile of love with which he greeted you and that unfailing light of kindness which always beamed from his countenance, that so thoroughly and fixedly entrenched him in the hearts of those who knew him.

RESOLVED THAT—We commend the sorrow-stricken loved ones into the care and keeping of our Heavenly Father, and convey through these resolutions, our sincere love and heartfelt sympathy.

RESOLVED FURTHER—That a copy of these resolutions be spread upon the church minutes, and copies be furnished our city papers for publication.

Respectfully submitted,
J. B. Atkinson,
T. Q. Ellis,
Committee.

Ackerman

We are beautifully ensconced in our new home in Ackerman. I am glad to say that no people ever received a more cordial greeting than we, when we arrived here. We are finding ourselves in the midst of the sweetest fellowship. We are prospering in "Basket and in store" the commodious and well arranged Pastorium is well suited for our comfort and every thing is auspicious for a great work here. Sunday the 17th, was our first church day after our installment here and we had five new members, one of whom was for baptism. We find a noble band of women who are well organized and the rival circles have a commendable amount of "PEP" and are doing things. A large number of business men in all the leading lines are Baptists and seem to know how to treat their pastor. We hope to do something neat for the Record at an early date.

Fraternally,
S. L. Morris.

The Foreign Mission Board's Functions and Reliability

The Foreign Mission Board of the Southern Baptist Convention is the organization corporation which the Southern Baptist Convention has created and empowered to receive, hold and administer money and estates for Foreign Missions. Since this is true and the Convention expects the Foreign Mission Board to solicit gifts in money and estates for the work which the Board is appointed to study and conduct, it is fitting that certain facts should be given to the Baptist brotherhood and sisterhood, and that these facts should be kept in mind.

A DOZEN IMPORTANT FACTS

FACT ONE. The Foreign Mission Board is seventy-nine years old, May 1845—May 1924.

FACT TWO. It has been located in the City of Richmond for the whole period of its existence.

FACT THREE. It is incorporated under the corporation laws of Virginia. This State has a Corporation Commission under which all financial corporations secure their charters and have their financial reliability certified.

FACT FOUR. This Board is a Ten Million Dollar Corporation under as secure a charter as Virginia can give any corporation.

FACT FIVE. In addition to its lawful charter which gives it the same guarantee that is given other financial concerns, this Board is backed by the religious conscience of more than three million white Baptists in the Southern States. If, as the banks say, moral security is better than collateral, this Board has good credit.

FACT SIX. During the existence of this Board thousands of banks and other financial corporations have failed throughout the South, but no one has ever lost a dollar by this Board, although it has been in operation seventy-nine years and has done kingdom business of millions of dollars in a large part of the world. Moreover, there is not, to our knowledge, an instance in the history of the Baptist denomination of a mission board of the regular organized work defaulting for so much as a penny or becoming insolvent.

FACT SEVEN. The Board has a system of bookkeeping which stands approved by the highest authority in certified public accounting, and a man for Treasurer who has experience in banking methods, is a Baptist church member and Sunday School attendant, and is, besides, bonded by a responsible bonding company.

FACT EIGHT. The Treasurer's accounts are subject to the scrutiny of the Board which receives monthly reports from him, are audited by a certified accountant who is not a member of the Board, and the accounts of the Treasurer and Auditor are approved annually by the Southern Baptist Convention.

FACT NINE. The Foreign Mission Board is composed of men (and now two women) who have been carefully selected because of their Christian character, their representative standing among Southern Baptists, and their intelligent and devoted interest in Foreign Missions.

FACT TEN. The Board is composed of some of the leading Baptist pastors of the South, some of the best business and professional talent of Richmond and the South, including banking and investment talent of the highest order.

FACT ELEVEN. These Board members love and live to serve the Baptist denomination and Foreign Missions, to safeguard foreign mission investments and to promote foreign mission interests; and not one of these board members has ever been offered or accepted a dollar for his or her services.

FACT TWELVE. The Board has educational institutions, hospitals, etc., with as great needs and as great fields for service as any such institutions at home, besides the evangelistic and other phases of the great work. Southern Baptists have made the Foreign Mission Board responsible for their very largest task and should now give the Board some of their largest gifts.

THE BOARD'S APPEAL TO THE DENOMINATION

The Board solicits financial support for Foreign Missions in three forms as follows:

(1) In cash gifts to Foreign Missions.

(2) Investment in Annuity Bonds. The Board issues Annuity Bonds at a good rate of interest for money upon which donors must have interest while they live, but which they would have serve Foreign Missions after they are dead. Money put into an Annuity Bond is without expense of commissions or other legal fees and interest is paid semi-annually.

NOTE:—THE LEGAL TITLE OF THE BOARD IS:

Foreign Mission Board of the Southern Baptist Convention

Correspondence is invited from those who are interested in any of these forms of investment, by J. F. Love, Corresponding Secretary, Box 1595, Richmond, Virginia.

COHAY---THE CHURCH ON WHEELS---STILL MOVING
First to Set Up New Organization
Asked for \$2,250.00---Will Raise \$4,500.00

REVISED SERVICE ROLL

1924 1924

Mississippi Finish Up Program

BAPTIST 75 MILLION CAMPAIGN

CHURCH	PINE UNION	ASSOCIATION	SMITH COUNTY
<i>These Members Will Finish the Task</i>			
Pastor	REV. N. B. BOND	Address	HATTIESBURG
Organizer	W. D. HURST	Address	COHAY
W. M. U. Org.	T. B. KELLY (TR.)	Address	COHAY
TEAM 1			
J. V. YOUNG			
CAPTAIN			
J. H. QUINNELLY			ROBERT CAMPBELL
MRS. J. R. ROGERS			MRS. J. V. YOUNG
TEAM 2			
J. R. ROGERS			
CAPTAIN			
J. T. JAMES			W. C. POWELL
MRS. A. E. ARRINGTON			MRS. J. H. HERRON
TEAM 3			
G. C. HORN			
CAPTAIN			
N. B. RUSSELL			G. E. FORD
MRS. W. D. HURST			MISS VIRNA FORD
<i>“Victory Group”</i>			
H. W. POWELL	V. J. FORD		B. M. COATS
MRS. G. C. HORN	MRS. H. W. POWELL		MRS. V. J. FORD
(The Victory Group will also visit other churches when needed)			
OUR CHURCH PLEDGE	PAID TO MARCH 31 st		OUR 1924 TASK

We give above the revised organization of the Cohay (Pine Union) Church for finishing up the 75 Million Campaign. To say they will do it in a glorious fashion is only to repeat the assurance they have already sent in to the headquarters. They are out after it—thoroughly organized, thoroughly in earnest.

We reproduce on the front page of this issue the original organization set up by the Cohay Church for putting on the Campaign. Every church that put on the organization in this way went over the top in taking the pledges. Every church that will thoroughly revise its organization as indicated above will collect its pledges.

WILL YOU FOLLOW THE EXAMPLE OF THIS PLUCKY LITTLE CHURCH?